Protest Treatment Of North Indians

Protest over the "scandalous state of affairs" claimed existing among Indians in the Lower Post region on the Alaska highway has been sent to the superintendent of the Indian Oblate Commission, Ottawa, by the Catholic missions of the Yukon and Prince Rupert.

Bishop J. L. Coudert, O.M.I., who sent the protest, declared "the government certainly is to blame for this scandalous state of affairs, after the repeated warnings and suggestions made to them in the interests of this sadly-neglected band of its wards."

Starving, Freezing

The letter to Rev. Father O. Plourde, O.M.I., Ottawa, asserted the Indians are starving and freezing in the north because the federal government is neglecting the physical welfare of the redmen. He stressed the urgent necessity of looking after the Indians.

"Very unpleasant comments have been passed by American doctors and army officials, who have been brought into close contact with the pitiful condition of these Indians," Bishop Coudert stated.

In his letter, the Catholic bishop tells of endeavoring to persuade Ottawa that aid is neeeded, but said he met no success. He said:

"Most of the officials of the Indian branch showed great sympathy but said nothing could be done without the high approval of a certain Mr. Jackson, executive assistant to Mr. Crerar (minister of mines and resources), and who seems to be somewhat of a self-appointed dictator over anything concerned with Indian welfare.

"Mr. Jackson told me the federal government was thoroughly familiar with the situation among Indians

(Continued on Page 2, Col. 6)

Edmonton Journal
March 23, 1944

TELEPHONE 25171

Protest Treatment Of North Indians

(Continued from Page 1)

on the upper Liard river and along the Dease river, and he readily admitted the Indians had been sadly neglected in the past. Yet Mr. Jackson added, 'We must first win the war, and if I had any money to spare right now, I would have cannon built with it and let those Indians die rather than spend it at such a time on Indian welfare.'"

10 More Indians Dead

Bishop Coudert continued, "Well, I do not know how many cannon Mr. Jackson has built since our useless visit to his office in October, but you may tell him, owing to the criminal neglect of federal authorities, 10 more Indians have died of sickness, starvation and exposure around Lower Post since October."

The bishop described the death of an Indian whose two daughters, left orphaned, were found by a priest, half starved and practically naked. The priest begged blankets and clothing from American camps in the vicinity. Later the girls decided to go back to the woods, and trailed by white residents, were found in the woods. One was dead from exposure. The other suffered badly frozen feet.

"The local Indian agent told me," Bishop Coudert asserted, "he had no authority to act without referring the matter to Ottawa. He simply allowed the ordinary and pitiful relief granted to Indians in case of necessity, which was barely enough to keep them from starving, but certainly not enough to buy warm clothing and nutritive food. Logically, a family in such extreme plight should have been sent, whole and entirely, to a hospital for a full month of treatment and very special care.

Power to Act

"In a country such as ours, local government officials such as agents, nurses policemen, should be granted full power to act without constantly referring to Ottawa officials, who have not the slightest comprehension of the problems involved, and are at such distance they have no interest or sympathy for handling these particular situations.

"If the government had any real interest in its wards, it should instruct its local agents to provide all possible relief and give all medical assistance available to them, at all times.

"No use to brag about bringing relief to the starving populations of Europe while the first natives of Canadian soil are so badly neglected by their so-called guardians."

Ancient

MOUNTAIN PASS KNOWN LONG BEFORE TIME OF PRESENT DAY VISITORS

Now Passengers and Freight Trains Rush Headlong Where Once Indian Trod Path That Follows River's Bank

By POTOKTAN

*THERE is a trail, faint as snow drifted footsteps, blurred with the neglect of progress, that leads from the foothills of the north along the billowed banks of the Athabaska, by the green waters of the Miette to Yellowhead Pass, till it hangs above the Fraser, below Robson's mighty peak, a thin, wavering shadow of the past facing across the valley the thunder of the double tongued railroad that stretches westward to Prince Rupert, southwest-ward to Vancouver. It remains, this an-*cient highway of adventure, but a dim tracing of dead destinies along which the tottering shacks of "construction," the earlier, less permanent camps of the surveyor, of the traveler who toiled his way through country unknown, unmapped, stand, to pass as books that are unopened before white faces pressed against the window of the coach.

Long, long before the whistle of the locomotive had ever sifted through the stillness of these western hills, before even the first party of engineers had raised their camp tents in the Athabaska or Fraser valleys, men had forced their way through this Pass westward, ever westward, scattered vanguards of the hordes that were to follow. The grizzled trapper in the log stockade, the trail-worn voyageur singing the tranquil songs of his eastern Canada down the Fraser's giddy current, the half-breed hunter of furs bent with the yield of the forests, coming into the posts to barter for luxuries he had learned to demand; heavily loaded, scantily rationed, teams of dogs in the winter, trains of horses in the summer, all these have left their camps by the rivers that guided them, as they have guided, in later days, iron rails of their successors.

It may have been one of the wandering bands of Shuswaps, that group of aborigines which, as late as 1862 when Milton and Cheadle, two English adventurers, passed through, were clad only in ragged marmot robes, that first found that the Fraser led to what is now known as Moose Lake; that some few miles above this stretch of lazy mountain-walled water a long range of rocky peaks on the north and a rugged giant, named Fitzwilliam by Viscount Milton, poking its brow over the pine-tipped ridge on the south, looked down upon a smaller lake called Yellowhead Lake, and that just beyond, over a low divide, was the Miette, giving access to the Athabaska, "thte river of elk," and its hunting grounds which in those early days were stamped by occasional herds of buffalo.

Gave Name To Locality

However, it was left to Tete Jaune, a tawny-headed son of the Iroquois, to give his name to the locality that extends from the confluence of the north fork of the Fraser with the main stream to the height of land above the Miette. Tete Jaune, or Yellow Head, was a half-breed trapper, having his cache some few miles below Moose Lake, so it is believed, and trading in his furs at Jasper House at the east or possibly at Fort George to the west. Properly speaking, the Iroquois did not belong in the western territory, but many of them were brought out by the Northwesters—a Montreal company formed near the beginning of the nineteenth century to oppose the Hudson's Bay company, later absorbed by those whom they had come to thwart, and also by the Hudson's Bay company as valuable additions to their overland parties. As early as 1827, mention is made of Yellowhead Pass; MacDougall, one of the Hudson's Bay factors from Fort George, referring to it as such in his journal written in March of that year, when he was making one of the outine trips from his post on the Fraser to Jasper House or to Fort Dunvegan, a journey that consisted of thirty days of intensive hardship, the extent of which may be judged by the circumstance that each man was outfitted upon its beginning with eight pairs of moccasins, a score being kept in reserve by the head of the outfit. The purpose of his eastern mission was to secure leather from the plains hunts, which was lacking, but none the less essential, in the western localities. For this reason Yellowhead Pass was mentioned frequently as the "Leather Pass," or uder a misleading compromise, as is to be found in the journal of the Cariboo gold rush parties, by the term of Leatherhead Pass.

Pine Pass Used

At this early period—1827—it was, perhaps, the pass to the north, Pine Pass, leading from the headwaters of the Peace river to the Fraser that was most in use. McKenzie and Fraser, who blazed the trail of western development, both used this district to reach the Fraser, although by slightly varying routes. As usual, the Northwesters had preceded the Hudson's Bay company, but eventually gave way to the latter. Indeed, as early as the first decade in the nineteenth century the Northwesters had penetrated down the Columbia by the Howse Pass route, this lying over the Whirlpool, one of the branches of the Athabaska, and were there affording the Astorians, the American colony planted at the mouth of the river that gave British Columbia the basis of its name, acute worry, finally taking over this latter establishment. While these other two routes,—that to the north of Pine Pass, and to the south, of Howse Pass—were still utilized in the early part of last century, the advantages of the Yellowhead trail were becoming apparent as a means of more direct approach to the western fur grounds.

A Vivid Description

The words of Viscount Milton, who has been noted above, in his passage through these parts in 1860 on the concluding stages of a fatiguing and hazardous journey to Kamloops, of that part of the country which lies before Mount Robson, are worthy of record for their nicety as well as for their strength of expression:

> Grand and striking beyond description. At the bottom of a narrow, rocky gorge, whose sides were clothed with dark pines or higher still with light green shrubs, the boiling, impetuous Fraser dashed along. On every side the snowy heads of mighty hills crowded around, whilst immediately behind us, giant amongst giants and immeasurably supreme, rose Robson's peak. This magnificent mountain is of conical form, glacier-clothed atnd rugged.

This spot has usually been one of particular hardship on the parties going by it. McDougall mentions that he was hoping to find some Indians about so that he could get some food from them. He failed. Milton and Cheadle were more fortunate and managed to procure some rough provisions from the Shuswaps when theirs were very low. The Cariboo or overland party which went through in 1862 would doubtless have lost many of its men had they not come across the Indians, who gave them some fish to eat, as is recorded in the journal of the trip kept by Mrs. McNaughton, a courageous figure of womanly hardihood who had endured the privations of a twenty-five hundred mile journey across the continent when time was reckoned in months, and distance in the creaking turn of the wheel of a Red River cart, or in the patient step of the pack pony which, on this occasion, as on many others, was slaughtered as a last sacrifice to the needs of the men whose burdens he had borne. This party of gold seekers was under the leadership of McMicking and at Yellowhead Cache, due to the scarcity of provisions, they separated, some going overland to Kamloops, the others taking the river to Fort George. In the latter party there were three lives lost by drowning before they completed their journey, in the former at least one.

Survey Parties in Seventies

In the seventies survey parties of the Canadian Pacific railway passed through these parts, notably that under Sir Sandford Fleming, following the path of Milton and Cheadle to Albreda summit down to the North Thompson to the south branch of the same river at Kamloops. Although they reported favorably upon that route their railroad chose one more to the south.

And now each day four passenger and numerous freight trains rush headlong, heedless, where once the Indian on mocassins swift and sure," trod with wary ease the path that follows the river's bank.

STOMACH "QUEER" GAS, INDIGESTION

Chew a few Pleasant Tablets, Instant Stomach Relief!

If you feel full, sick or uncomfortable after eating, here is harmless stomach relief. "Pape's Diapepsin" settles the stomach and corrects digestion the moment it reaches the stomach.

This guaranteed stomach corrective costs but a few cents at any drug store. Keep it handy!

NERVES AND FAINTING SPELLS

Sent Woman to Bed. Great Change After Taking Lydia E. Pinkham's Vegetable Compound

Sarnia, Ontario.—"After my girlie was born I was a wreck. My nerves were too terrible for words and I simply could not stand or walk without pains. I suffered with fainting spells until I was no longer any good for my household duties and had to take to my bed. The doctor said I should have an operation, but I was not in a fit condition at that time. My neighbor said, 'Why don't you try Lydia E. Pinkham's Vegetable Compound? I am sure it will do you good and will save those doctor's bills.' So I was advised by my husband to try it after I told him about it. I am very thankful to say that I was soon able to take a few boarders for a while as rooms were scarce at that time. My baby is 17 months old now and I have not yet had an operation, thanks to your medicine. I have recommended the Vegetable Compound to a few people I know and have told them the good it has done me. I know I feel and look a different woman these last few months and I certainly would not be without a bottle of your medicine in the house. You can use this letter as you see fit, as I should be only too glad for those suffering as I have to know what it has done for me."—Mrs. ROBERT G. MACGREGOR, R. R. No. 2, Sarnia, Ontario.

A recent canvass of women users of the Vegetable Compound report 98 out of 100 received beneficial results. C

SHOCKED THE SERVANT

An amusing story was fired off at a social gathering by Lady Oxford not long ago.

It concerned the wife of a friend of hers who had engaged a new maid.

All young girls nowadays are supposed to know a lot; but this one, apparently, was one of the other few-and-far-between type.

Shortly after taking up her duties she was found by the mistress of the house dusting the pictures in the gallery.

"Now, Jane," said the lady, "I want you to exercise particular care in dusting these pictures, for I set very special store by them. They are all old masters."

"Lor', ma'am," returned Jane, "you don't say so! I never thought you'd been married all them times."

Crees Sign New Indian Treaty But Chippewas Still Hold Out

ROCKY MOUNTAIN HOUSE.—History was made here last weekend, when the non-treaty band of Cree Indians, who for years have made their headquarters between the Baptiste and Nordegg rivers. 30 miles northwest of town, signed treaty and accepted the reservation that is to be set aside for them in the area around their present home.

Negotiations were carried on for the Indians by Chief Louis Sunchild, with John White as interpreter. The official treaty party consisted of M. A. McCrimmon and John Grew, of the department of Indian affairs, special commissioners; Henry Stelfox, local representative of the department and Constable R. A. McMullen, R.C.M.P.

At the completion of the discussions and after an unanimous standing vote of the tribesmen had been taken, Chief Sunchild signed the historic document, which will constitute the initial step in bringing the last of the non-treaty Indians in western Canada under treaty.

At the time of signing the documents with the Crees and paying the first treaty money, the local Chippewa band was still holding out. Though a number of their family heads expressed willingness to accept the department's offers, a good number of them, led by Chief John O'Chase, refused to attend or take part in the discussions. One Chippewa, Albert Beaverbones, asked permission to join, with his family, in the Cree reservation, and Chief Louis Sunchild of the Crees stated that he and his tribesmen had no objections.

One year ago, officials from the Indian department met with the Crees and Chippewas for discussions, but the plan fell through and the Indians refused to deal with the government.

No one seems to know precisely why the Crees have changed their minds during the year nor why the Chippewas still refuse the treaty. Many think that once they see the treatment their friends, the Crees, get from the government they will be eager either to join this reservation or ask for another one. Officials promised to have the reserve boundary changed from present plans to include an Indian cemetery.

From now on, when a Chippewa family wishes to join the reserve, it must not only have the consent of the chief, but must be related to some Cree. That isn't hard, of course, as the Crees and Chippewas are so intermarried that it is hard to tell one tribe from the other.

As far as is known here, these Chippewas are the last band of non-treaty Indians in Canada.

...Robin Hoods consulting the target following the shoot.

been supplemented since by various others that always given the public a fundamental confidence in them.

OLD MAN RIVER WAS NAMED LONG AGO BY INDIANS

(By Canadian Press)

EDMONTON, June 00.—Under the heading "How Old Man Got Its Name" the the Edmonton Journal, in an editorial, answers the query of a reader as to whether Alberta's Old Man River was christened under the influence of sentiment similar to that responsible for the song that is now enjoying so much popularity. "Thanks to the suggestion of a reader," the Journal says, "it is possible to satisfy one's curiosity as to the origin of the name of Southern Alberta's stream. In the valuable little volume "Prairie Place names," which was recently prepared by Mrs. Perren Baker of this city and issued by the Ryerson Press, this passage occurs:

"The Old Man River flows through an interesting piece of country called 'The Old Man's Playground.' Near the spot where the river issues from the mountains are three cairns, evidently very old. These cairns are wide mounds, several feet high, built of small boulders and rocks. It is thought that each Indian entering the mountains by this path added a rock for good luck. A little further on there are the remains of two rectangles composed of larger rocks. There are many superstitions connected with the place. The Indians tell us that the Old Man, a mythical character, dug the channel of the river and lingered a long time in his playground before venturing down to the open plains."

EXPLOSION KILLS TWO

(By United News)

MOUNT PLEASANT, Pa., June 21.—Two children were burned to death today, and three others and their mother were seriously injured by the explosion of a can of kerosene with which the children tried to start a fire in the kitchen stove during their mother's absence.

Example of fine sportsmanship taught by football: "Their star end has a bad shoulder; everybody play to put him out."

There are two kinds of love: the kind that inspires valor, chivalry and honor, and the barnyard kind.

JUN 24 1929

5.-Principal Canadian Commodities exported from Canada - Con .

Commodities		Month of April 1928	12 Months ended April 1927	12 Months ended April 1928
Grain and Products - Con.				
Cereal Foods	$	147,990	1,912,390	2,091,546
Malt	Bush.	6,111	138,806	89,137
	$	8,348	183,949	118,845
Oatmeal and rolled oats	Cwt.	18,668	355,951	355,256
	$	85,399	1,587,201	1,838,386
Wheat flour	Brl.	609,372	9,881,137	9,581,436
	$	3,698,833	66,823,914	60,376,617
Hay	Ton	9,075	296,639	166,743
	$	73,149	3,031,291	1,609,982
Hides and skins, raw	$	705,150	7,317,345	11,962,968
Lard and compounds	Cwt.	751	68,827	49,334
	$	10,413	1,031,390	665,871
Leather, unmfd. (Total)	$	667,376	8,603,657	11,152,640
Sole leather	Lb.	689,355	8,425,443	9,301,189
	$	311,187	2,758,886	3,801,897
Upper leather	$	304,157	5,560,687	6,740,245
Leather, mfd. (Total)	$	98,414	727,337	810,230
Boots and shoes	Pair	6,125	108,283	95,351
	$	20,645	279,649	269,523
Meats (Total)	$	1,101,498	28,963,591	23,992,190
Bacon and hams	Cwt.	27,526	757,369	561,725
	$	531,327	18,298,998	11,712,435
Beef, fresh	Cwt.	22,565	252,721	523,242
	$	332,250	2,835,281	6,953,644
Mutton and lamb	Cwt.	662	13,133	18,636
	$	10,499	296,717	383,816
Metals (Total)	$	10,098,825	155,313,232	153,568,057
Aluminium, bars, blocks	Cwt.	23,216	248,155	533,226
	$	472,015	5,525,490	10,829,856
Brass	$	74,780	895,627	1,515,460
Copper (Total)	$	986,907	15,111,644	15,805,937
Ore	Cwt.	25,118	679,246	758,033
	$	246,189	7,961,810	7,146,521
Blister, copper	Cwt.	47,516	476,916	582,407
	$	690,972	6,095,344	7,593,053
Wire, insulated	$	8,709	386,575	126,008
Gold, ore, dust, etc	$	755,563	6,870,385	9,264,033
Iron (Total)	$	4,211,196	74,532,961	61,519,657
Pigs, ingots, etc	$	136,947	3,372,485	2,642,853
Scrap	Ton	1,788	69,958	74,014
	$	19,762	678,051	766,600
Rolled Products (Total)	$	83,661	2,066,515	1,928,015
Bars and rods	Ton	2,577	28,055	17,587
	$	77,462	1,053,948	665,473
Rails	Ton	-	10,120	30,818
	$	-	366,593	1,043,779
Tubing and pipe	$	93,039	2,158,508	1,733,832
Wire	$	22,263	911,312	856,085
Engines	$	29,223	291,063	226,169
Farm implements	$	1,266,218	17,539,955	15,179,018
Hardware and cutlery	$	146,738	3,298,407	2,874,670
Machinery	$	479,541	4,988,481	6,238,514
Vehicles (Total)	$	1,855,601	37,032,228	27,283,258
Autos, freight	No.	1,039	20,116	14,985
	$	375,735	6,800,107	5,540,314
Autos, passenger	No.	2,597	51,573	31,314
	$			

HOW SLAVE LAKE GOT NAME

Many Names Used by White Man Are Indian "Enemy" Names, Geographic Board States

How it is that in a country like Canada, where slavery has never been an institution, the word "slave" should enter into the names of prominent geographical features, such as, Great Slave lake, Slave river, and Lesser Slave lake?

A statement, furnished by the Geographic Board of Canada, throws an interesting sidelight on the history on the northwest and upon Indian customs. Indian place-names, it points out, may refer to physical characteristics of the place, to incidents in the history of the tribe, or to associations of a tribe with a region. Examples may be seen in Saskatchewan river (swift flowing), Battle river (place of numerous battles), and Ottawa river (river frequented by the Ottawa tribe). Another point is that Indian tribes generally had two names—the name they gave themselves, and the name given them by their enemies — and in many cases the names which have been used by the white man have been "enemy" names. This accounts for the very uncomplimentary names which some Indian tribes bear. The record then proceeds to the effect that Great and Lesser Slave lakes and Slave river were named from a tribe of Indians which once dwelt in that region. These Indians called themselves Etchareottine which means "the people dwelling in the shelter of the (Rocky) mountains." In contradistinction to other northern Indians who were caribou eaters and traveled widely in pursuit of game, the Etchareottines were fish eaters and kept to the lakes.

When the more war-like Crees went on the warpath against the tribes on the Peace river they came from the south in canoes to Lesser Slave lake, and leaving their canoes there, proceeded overland. It is therefore readily to be understood how war parties of Crees, finding that the lake dwelling Indians did not possess their own war-like attributes and ideas, should show their contempt by bestowing on the lake-dwellers the epithet "awonak" or "slaves."

The first white man to visit Great Slave lake was Samuel Hearne who reached the southeastern portion of the lake in 1772. He did not meet any Slave Indians and the name he applied to the lake was "Athapusco," meaning, possibly, the lake of the Athapascan Indians. The name is not known today, old Indians referring to the lake as "big lake." It is to Peter Pond that we owe the present name. On his maps, 1790, we find the names "Iotchinine," another form of Etchareottine, "Great Slave," and "Slave."

Lesser Slave lake is mentioned by Sir Alexander Mackenzie who learned of the lake in 1792 from Indian hunters, the latter stating that it was called Slave lake by the Crees after its original inhabitants.

SOME INDIANS ARE WEALTHY

THE CANADIAN CHAMBER OF COMMERCE

BOARD OF TRADE BUILDING

MONTREAL

6th November, 1939.

Serial Letter to the Member Boards and Chambers, No. 29.

NOV 10

Dear Mr. Secretary:-

The attention of the Canadian Chamber has been directed by the Wartime Prices and Trade Board to certain kinds of "war" advertising, which is disquieting to the buying public, tends to aggravate excessive buying and assists in establishing a situation likely to result in demands on the part of consumers for direct government intervention.

Such illustrations as the following may be cited:-

> First to feel the pulse of war has been the ... market and violent demand for this important commodity has sent the price skyrocketing 50% above pre-war figures.
>
> This, gentlemen, is going to put the war in your home with a vengeance, which means that this type of merchandise bought this winter will, in all probability, hit a new peak in prices.
>
> - - - - - - - - - - - - - - -
>
> Long threatening comes at last and today Canada stands face to face with War. It will mean many things to many people, but at least, to all of us, it means a higher cost of living.
>
> Nowhere is this rise in prices more apparent than in the ... trade, and local dealers are faced with substantial increases in costs. The supply of imported materials has been drastically curtailed by present conditions, and ... factories, faced by a shortage in raw materials, have already increased prices in practically all lines.

It is intimated by the Wartime Prices and Trade Board that the motive prompting such advertising is not necessarily bad and that advertisers who release such copy have no intention of doing anything that is not in the national interest. On the other hand, it is claimed that "the impression created by the advertisements is distinctly bad".

The Board has requested the Canadian Chamber, as a national business organization, to bring this governmental point of view to our organization members, and to certain other interested business bodies, in the hope that through the retail sections of our Boards and Chambers and through kindred local and Dominion-wide associations, there can be created and maintained a sound public opinion in the mercantile and distributing trade, to the effect that such "war" advertising is, in the long run, detrimental to the best interests of all concerned.

SCENE AT UNVEILING OF MEMORIAL CAIRN AT MORLEY

Jonas Two Young Men on the extreme right is seen speaking to the large crowd at the dedication of the memorial cairn erected to the memory of Revs. George and John McDougall, their wives, the Stoney Indians and to the Southern Alberta Pioneers, near Morley. The cairn was unveiled on Saturday morning, July 2, by Hon. W. H. Cushing.

The old man in the extreme left hand corner is Andrew Sibbald, oldest oldtimer living in Alberta. Dr. G. W. Kerby is standing behind Jonas Two Young Men with the Indian interpreter next. G. C. King, president of the Southern Alberta Oldtimers' Association, is standing behind the Indian interpreter.

the social round

Bulletin May 16 1935

ON THE bank of the Athabasca river, at Jasper, not far from the old historic "Crossing" where the Athabasca trail crossed the river, there stands a very fine example of "Indian Lobstick," but its history was wrapped in mystery. Persons who have been in the Athabasca Valley for many years only knew that it was an old lobstick when they arrived. "Lobstick" is the English for the Cree name of a tree, trimmed of its branches from a tuft left at the top, and which stands straight and tall, a living monument according to ancient custom, to someone they wish to honor.

The descendants of Factor Moberly of the Hudson's Bay post at Jasper House continued to live adjacent to the old abandoned post until the region was set aside for a Dominion park in 1907. They then settled along Prairie Creek, and it is there that the head of the family, now well over seventy years, makes his home, and it was from him that the facts were obtained regarding this mystery lobstick.

In fact this is a most important lobstick indeed, for it was made for Walter Moberly, the brother of Factor Moberly, who met his brother, and the Indian guides and hunters of Jasper House at the "Crossing" when he made his first trip into the Athabaska Valley, travelling from Howse Pass on the instructions of the construction engineers of the C.P.R. He made the trip via the Wood River and Athabaska Pass.

It was Walter Moberly who first realized the value of the Yellowhead route as a railway pass through the Rockies, and tried to persuade the C.P.R. to use the northern pass, but was over-ruled much to his disappointment. He was always a srong advocate of the Yellowhead Pass which was later developed by the Grand Trunk Pacific and Canadian Northern.

Facts regarding this information are being prepared and will be sent to Ottawa and no doubt in the near future proper protection will be afforded this living link between the Past and the Present. It seems indeed a miracle that it has escaped vandal hands as it is within a stone throw of the motor highway, and survived untouched, the hectic days of railway construction.

—FAY PARKER.

* * *

Unique Alberta E

"Writing on Stone" Bears Tales Of Incidents In Lives Of People Of Ancient Day

Strange Rock Formation, Cliffs Bearing Inscriptions Are Located 90 Miles Southeast of Lethbridge; Indian Ceremonies Conducted Amid Weird Surroundings

By THYRZA YOUNG BURKITT

THIS unique beauty spot "Writing On Stone" is situated across the river from the site of the second Mounted Police barracks to be erected in Alberta, Kennedy's Post, built in 1875.

Last summer government officials paid a visit to these historic grounds for the purpose of looking over the site for a National Park. They remarked that arrangements would be made shortly to build a pavilion, swimming pool, shelters, and other buildings for the comfort and amusement of the public. They also suggested that trees be planted near the cliffs, and a motor road be built for about two and a half miles along the coulee connecting the site of the "Rocks", and the "Petroglyph Cliffs", where now there is only a sort of wagonway.

SOUTHEAST OF LETHBRIDGE

By the speedometer, "Writing On Stone" is 90 miles southeast of Lethbridge. One travels 64 miles to Milk River via the gravelled highway; then 16 miles east, turn south one mile to the church at Masinasin, then five miles east. Pass through a gate, travel four miles southeast over a good prairie road.

After leaving the main highway at Milk River, the road is graded, but not gravelled. They are very good when dry. It is advisable to take one's own refreshments.

This road takes you to the grotesque rocks which are scattered over several acres, just below the summit, and just above the "Leslie Park" and camping grounds. The country up to and surrounding "Writing On Stone" is farmed and fenced.

The first impression one gets on looking over the hill upon this awe inspiring scene below is that "God is the best beauty builder." This never-to-be-forgotten sight of natural rock fairy castles, has been given the sobriquet from the cowboys, of "Chinatown" or the "Redskins' Rendezvous."

These sandstone images are stately, grotesque, or unique. Some are cone shaped, one represents an eagle, others resemble little turrets atop churches, making an enchanting panorama of beauty which clings to one's memory. From this fairy-like atmosphere, we would not have been surprised to hear the merry notes from the "Pipes 'O Pan."

SCENE OF OLD RITUALS

Looking on the scene one can picture the primitive peoples in their buckskins or blankets, beads and bangles, holding their old time rituals, their ceremonials, and councils, making their solemn oaths to the sun, here amongst these rocks. Or in later years the rum-runner hiding his cache in the crevices that would seem to have been made for that purpose.

Leaving this sorcerers' realm, we travel two or three miles west, along the hills, to "Writing On Stone" proper, to the five miles of sandstone cliffs with the ancient "Picture Writing", scattered over the smooth parts of its surface. One might call it the red man's shorthand.

Here Mr. O'Hara, a sheep and cattle rancher lives with his family. Mr. O'Hara is a small likeable man, trail-wise, and deeply human. Yes! Of course he is Irish.

Accompanied by his faithful sheep dog, "Patches", he willingly escorts the visitors along the base of the cliffs, and explains the different markings as they have been explained to him by geologists, anthropologists, and Indians, over a period of 40 years residence at "Writing On Stone."

It is one of the best centres for the study of Indian picture script in Canada, and the only one of its kind giving a sculptured anthology of the sacred rites and primitive conquests of the early inhabitants of Alberta.

This region is also noted for its brilliant flora. Migratory birds of every hue flitter about the numerous caves. We were told the caves were made by iron deposits falling out of the soft sandstone, leaving faults that have been worn and enlarged into unique shapes by the vagaries of the weather.

Numerous rock hawks fly uncomfortably close to one, while trying to protect their young from strangers.

These ancient cliffs are situated in the north side of the Milk River Coulee. The "Writing On Stone" flats, covered with brush and buffalo grass, are between the river and the cliffs.

To the south one can see the Sweet Grass hills. "Police Creek" runs past the site of Kennedy's Post from the south into the Milk River. Some of the markings are high upon the walls of the cliffs, out of the reach of man.

One skeleton figure of a man is painted red and beside him stand three horses. The legend is that the Indians stole three horses and were later captured by the police. We were told that the man was painted red because it was a disgrace to be captured.

Another deed recorded, is pictured by two buffalo, one is lean and the other is fat. Two brothers shot them —both wanted the fat one, so they fought and one was killed.

Arrows pointing upward are supposed to mark the spot where burials took place. Wedged in one of the crevices are the bleached bones of (what we were told) an Indian. In other rooms are evidences that Indians were buried there.

WRITTEN BY SEVERAL TRIBES

A geologist from the Smithsonian Institute, said the Indian script was evidently written by several tribes of aborigines, as it varies in shape and groving.

When General Hugh L. Scott, accompanied by "Chief Wades-In-The-Water" and his wife, visited this historic spot, the Indians held service on a Butte behind the cliffs for their dead who were buried in the crevices of the rocks. They built a mound of blue clay, raised their arms to the setting sun in prayer. They left behind cigarettes for the departed spirits.

And perhaps while improvements are in progress at "Writing On Stone" might we suggest that some sort of a monument be placed at the site of Kennedy's Post, as there is not a building of any description, just the boards that surround the old well marking this historic spot.

SUPER PLANES FOR SKYWAYS

Provision Made for Transatlantic Tests in Construction of Britain's Airliners

First six of 29 powerful four-engined monoplanes on order for Empire commercial services, the advance guard of Britain's new passenger fleet will take the air over Rochester, Eng., late in April from the surface of the River Medway.

Long range non-stop capacity will be built into one or two of the boats especially for the experimental trans-Atlantic flight arranged for at the international conferences in Ottawa and Washington last December.

From the beginning of flying trials of the first machine, the production schedule is planned to complete successive craft at intervals of about three weeks, which means the entire fleet of 29 should be delivered to the Imperial Airways before the end of 1937.

Running in total value well into millions of dollars the contract has necessitated adoption of building methods never previously attempted on a similar scale. The factory is a hive of industry given some resemblance to a shipyard by the streamlined boat-shaped hulls of the craft included in the first sextet.

NEW PASSENGER COMFORT

Inspection of the "mock-up" or dummy which was permitted for the first time a few days ago, shows clearly that the boats will set a new standard in passenger comfort, as befits craft intended for night and day travel. No commercial flying boat yet in commission affords equal space and headroom. The after cabins promise a freedom of movement and amplitude which is altogether new in airplane travel.

Space has been allotted more than lavishly in the two after salons to provide plenty of room for passengers and also because some reasonable proportion must be maintained between the number of passengers accepted for daylight journeys and the number of seats and sleeping bunks available for through passengers. The number of "day" seats is limited to 24, replaced at night by 16 sleeping berths.

In form the boat hull is more than usually tall relative to its beam and length, which enables the accommodation to be planned on two decks. The upper deck houses the crew's quarters—pilots' compartment, chart room, mail compartment. Below these compartments is a cosy little "snug" where seven passengers may smoke in comfort. Farther aft on the lower deck are the kitchen, lavatories, the midship cabin, promenade cabin and the after cabin.

The "promenade" cabin justifies its style by the exceptionally wide gangway; six seats only are set in pairs on the starboard side, and the remainder of the cabin is set aside as a promenade lit by large windows on the port side.

The external lines of the new boats are clean and of high aerodynamical efficiency. In shape the hull somewhat resembles a whale, with a bluntish but perfectly curved "nose" and high straight sides. The four Bristol air-cooled radial motors will drive the craft at a cruising speed of at least 150 miles an hour.

Long range is not sought in the performance of the standard model, which must operate services over the stages of not more than 600 miles in length that link England with India, the Far East, Australia and Africa.

When longer ranges are required, as, for example, across the 1,200 miles of the Tasman Sea from Australia to New Zealand or the 2,000 miles from England to Newfoundland, extra fuel loads will be carried and the payload reduced accordingly.

News of Central and Northern Alberta Fro

Well Over Century, Cree Indian Dies

Was Old Man at Time of 1885 Riel Rebellion

(Special to The Journal)

CAMROSE, April 25.—Pe-o-kis, full-blooded Cree Indian and believed by his friends to have been the oldest citizen of Canada, died Thursday at St. Mary's hospital, Camrose. No one, not even the noble patriarch of the plains, knew his age. However, much speculation regarding it has been indulged in and there are those who say that this old-timer has seen more than 120 winters.

Some of the early settlers who located in this part of what is now Alberta, at the time of the time of the 1885 rebellion, say that Pe-o-kis was at that time a very old man. Francois Adam, years ago, related the following story: "Shortly after my arrival in this country I had occasion to make long trips into distant parts, for the purpose of trading with the Indians. To accompany me on these journeys, I chose Jean Baptiste Labucan, and Pe-o-kis, the latter to take charge of the horses.

"One morning when Jean was preparing breakfast and as Pe-o-kis was bringing in the horses, Jean looked up and made the following remark, 'Pe-o-kis a very old man now, I know him since I was a boy six years old, and he was then quite an old man.'"

Pe-o-kis was born at Yellow Hill, near Fort Pitt. Since 1907 he has been a familiar and friendly figure on the streets of Camrose, and when greeted always showed his appreciation with a nod and a smile. The gift of a cigar always pleased him, and he delighted in exchanging some of his "kin-ic-i-nic" taken from his skin pouch for one of the white man's smokes.

The only English ever attempted by Pe-o-kis was a gutteral "yes" or "no." A son, Louis La Point, survives, and father and son have long lived together. Louis was born at Salt Lake in 1872, some 25 miles northeast of Camrose. He says his father has always been an old man as far back as he can remember, and is certain has long since passed the century mark.

Louis acted as interpreter when the old man was interviewed and many were the hot arguments over points which had little significance in the matter, under discussion. Sometimes when Pe-o-kis was trying to explain some of his actions he would jump to his feet from off his couch, but would have to fall back again on his blankets. The strain was too much for his weakened frame.

Pe-o-kis was fond of discussing his last buffalo hunt when four bulls and a two-year-old were killed by Ed. McPherson and himself. The two were on their way to Winnipeg with oxen and carts. This hunt must have taken place in the crooked coulee in which the town of Monitor is now situated.

The old man's description of a horse-stealing adventure in the south of the province was almost hair-raising. On such an expedition a number of young Indians would start off on foot and travel only in darkness, until they located a camp of Blackfeet with good horses. They sometimes returned with horses, and sometimes with some of the party missing. He told of the awful scourge of smallpox which wiped out entire camps of the Indians.

Pe-o-kis made many trips to Winnipeg and return, always traveling by way of the "Forks." These journeys generally took six months to make. Some of those with whom he traveled were Donald McLeod, Joe McDonald, Jack Norris, father of Jack who in the nearly '90s kept a stopping place at Wolf Creek.

Greatest Indian Battle Of Last Half Century Fought In Alberta

By G. A. KENNEDY, M.D.

(This article first appeared in the Lethbridge News, April 30, 1890. Kennedy was North West Mounted Police physician at Fort Macleod. The Belly River referred to in the story is now called the Oldman river.)

THE Indian population of the Northwest Territories is composed mainly of two great divisions—the Crees and Assiniboines forming one, and the Blackfoot confederacy, or the Blackfeet, Bloods and Peigans the other. Speaking different languages, inhabiting different though adjoining parts of the Territories, and with different manners and customs, they have been enemies from time immemorial, and it is unquestionably due to this fact that the rebellion of 1885 was so quickly and easily put down.

Had the Blackfeet forgotten their old enmity and joined hands with the Crees, it is hardly possible to calculate the enormous additional loss of life and property that would have followed, and we cannot therefore be too devoutly thankful that out of evil there came good—that an hereditary feud between the two great camps was the means of ensuring peace and safety to a large and populous part of the Northwest.

Great Battle

I venture to say that few know that, at the present site of the Galt coal mine, (now Lethbridge) these two races came together in mortal combat, and fought out one of the greatest Indian battles of the past fifty years. I propose telling the story as briefly as possible because I believe the event to be worthy of record, and also of interest to the people of Canada. Additional incentives are found in the fact that I know the ground well and have the details of the battle from an eye witness who was also a participant.

It was late in the fall of 1870. The preceding year, small-pox had swept through the tribes, and left in its wake whole camps of "dead lodges." (A "dead lodge" is, or was, one of the burial customs of these Indians. When a brave died he was rolled in robes, his arms and trappings were laid beside him, along with enough food and water to last him on his journey to the Happy Hunting Grounds, and the lodge was left standing over him. These lodges were never disturbed.)

The mortality was estimated by competent authorities at forty or fifty percent. The Crees and Assiniboines thought this a favorable opportunity to strike a decisive blow at their powerful enemy (Indians are not generous foes), and accordingly organized and despatched a war party, numbering in the neighborhood of six or eight hundred braves.

Big Bear, Piapot, Little Mountain and Little Pine—names which became rather well known in '85—were among the Cree and Assiniboine chiefs, either present themselves or represented by their bands, and they were largely reinforced by the South Assiniboines.

The Blackfeet and Bloods were then camped mainly on Belly River between Kipp and Whoop-Up, two whisky trading posts about twenty miles apart, but the Blackfeet themselves were not numerically strong.

The South Peigans were camped on the St. Mary, above Whoop-Up, which is at the junction of the Belly and St. Mary, having been driven to this side of the line by the American expedition against them under Col. Baker. Big Leg, Black Eagle and Heavy Shield were their chiefs. Crow Eagle led the North Peigans, and Bull Back Fat and Button Chief the Bloods. The South Peigans were well armed wtih repeating rifles, needle guns and revolvers, the Bloods were not so well equipped, while the Crees and Assiniboines had only old muskets, Hudson Bay fukes and bows and arrows to depend on.

The Crees reached Little Bow, about twenty-five miles away, and small parties from the main band, sent out to reconnoitre, succeeded in stealing several horses from small camps about Whoop-Up. One night, however, about the 25th of October, the whole band set out and descended on a few lodges about three miles above Whoop-Up, on Belly River, killing a brother of Red Crow, chief of the Bloods and two or three squaws.

The noise aroused the whole Blood camp, which was in the immediate vicinity, and in a few minutes their braves were engaging the enemy, while messengers were riding in hot haste to alarm the South Peigans.

Such was the commencement of probably the only purely Indian pitched battle in the Canadian Northwest, of which we have any authentic record.

General Fight

The first faint streaks of dawn had hardly begun to show in the east when the Peigans came up and the fight became general; the Crees slowly retreating across the prairie towards the present site of Lethbridge (the distance between the rivers here is four or five miles) and the Blackfeet following.

The river banks reached, the Crees took up their position in a large coulee running up from the river and out on the prairie, while the Peigans, after much difficulty, succeeded in establishing themselves in a shorter coulee to the south.

A large number of Bloods and Blackfeet were in a small coulee to the north, and on the prairie to the north and west, but they found themselves too much exposed, and during the progress of the fight, gradually worked around to the south. The Crees on the whole had much the best of the position. The horses of course were stationed in the bottoms out of range.

The main fighting seemed to have been betwen the two coulees first described. They are parallel, from three to four hundred feet wide, and separated by a ridge varying in width from thirty to two hundred feet.

Here for over four hours the battle raged, the braves crawling to the edge of the coulee and exchanging shots with the more adventurous of the enemy. A head, a hand, a piece of blanket or robe—anything was enough to shoot at.

Skill and Cunning

It was a contest in which skill and cunning in taking advantage of the inequalities of the ground came largely into play. It is stated that several were badly injured by heavy stones thrown across the narrowest part of the ridge from one coulee into the other. Two Peigans attempted to gallop down the ridge for the purpose of ascertaining the strength and position of the enemy, one was killed outright, and the other badly wounded and his horse killed under him. In all during this time about a dozen Blackfeet were killed, and a large number wounded. It is impossible to say how many Crees were killed.

The Peigans finally got a strong force of braves behind a small butte, which in a measure commanded the Cree coulee, and the fire from them and from their friends in the coulee, became hotter and hotter, until the Crees, becoming alarmed, began to effect a strategic movement to the rear by slipping out of the coulee and making for the river.

At this instant, Jerry Potts, a half-breed Peigan, (he afterwards became famous as a police guide), who was reconnoitering around the bank of the ridge facing the river, perceived this movement, and made a sign to his companions in the coulee to charge, and charge they did.

Pour Over Edge

Some on horseback, some on foot, they poured over the ridge and down the coulee, driving the now panic-stricken Crees before them, and killing without quarter. A large number of the latter were forced out of the ravine over the point of a hill to the north.

The descent here is some twenty or thirty feet, and almost perpendicular, and over this pursuers and pursued both rushed headlong, horses and men tumbling over each other, the men fighting and struggling for dear life until the bank was reached and the fight became a butchery.

The Crees plunged into the current, and moved across almost in a solid mass, while the Blackfeet halted on the brink and shot them down like sheep. To use Jerry Potts' expression: "You could fire with your eyes shut and be sure to kill a Cree."

The scene now, and during the charge, must have been one not easily forgotten. The river valley was filled with dust and smoke, the air resounded with the report of rifles and the deafening war cries of the Blackfeet, while thick and fast came the death yells of the Crees.

The slaughter did not end at the river. The Blackfeet followed the Crees across, and being joined by a large contingent of their brethren, who had crossed higher up, the butchery went on, and on one spot where the Crees made a sort of stand, about fifty of them were killed. It is a matter of fact that in the confusion and excitement of the pursuit, some of the Blackfeet were killed by their own friends, while Crees, mingling with the Blackfeet, escaped.

Finally the Crees reached a clump of trees immediately in front of the present entrance of the Galt mine, (the residence of E. T. Galt, general manager of the Alberta Railway and Coal Company, now stands on this spot) and having abandoned most of their horses, took refuge there, and made a last stand. The Blackfeet collected all the horses and virtually surrounded the place.

Such was the great battle of the fall of '70. Cairns of stones along the edge of the ravines mark to this day the place where the Blackfeet braves fell. It is difficult to estimate the loss of the Crees, on account of so many having been killed in the river, and their bodies swept away by the current, but it is certain that it was between two and three hundred. About forty Blackfeet were killed and fifty wounded.

The following year the Crees sent tobacco to the Blackfeet, and in the fall a formal treaty of peace was made between the two nations on the Red Deer river.

Scarce two decades have passed since the event which I have tried thus briefly to record, and a town of twelve hundred inhabitants now looks down on the peaceful valley which resounded on that October morning with the rattle of musketry and the shrieks of defiant foes.

Different Sounds

Shrieks are still heard, but they are from the whistle of factory and locomotive, while the busy town and heavy trains exchange western coal for the merchandise of the east, are sure evidence that one page in the history of Alberta has been turned down forever.

The actors in the drama—those who have not gone to join the Great Majority—are widely scattered. The Crees and Assiniboines are distributed on small reserves through the Qu'Appelle and Saskatchewan country. The powerful Blackfoot confederacy still exists, but is sadly shorn of its one time greatness.

Small-pox commenced the work, whisky continued it, and now the relentless Moloch of advancing civilization with its attendant trail of disease, is causing these Indians to disappear like snow before the warm breath of the chinook.

On the Blood reserve last year, the births were sixty-three; the deaths, one hundred and forty-eight.

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governor
1828 to

[illegible]TANGUISHENE, ONT.

The meaning of the name of this town in Simcoe county, with the fine harbor, has probably intrigued an endless number of persons with a yen for translating Indian words.

Years ago, long before the white man ever saw the place, it had been christened by the Abenaki Indians. The word means, "the place of the white falling sands," bestowed in consequence of the shining whiteness of the sand on the shore.

TECUMSEH, ONTARIO

The natural presumption that this town was named for the great Indian chieftain, Tecumseh, is quite correct.

This wise and humane leader, stauch friend of the British, who seemed to be highly endowed with intelligence, fell mortally wounded while fighting with the British at Moravianstown in 1814.

His death cast a gloom over the Indian and British races alike and when a settlement sprang up at this point it was natural that his name should be perpetuated.

AUNT HET

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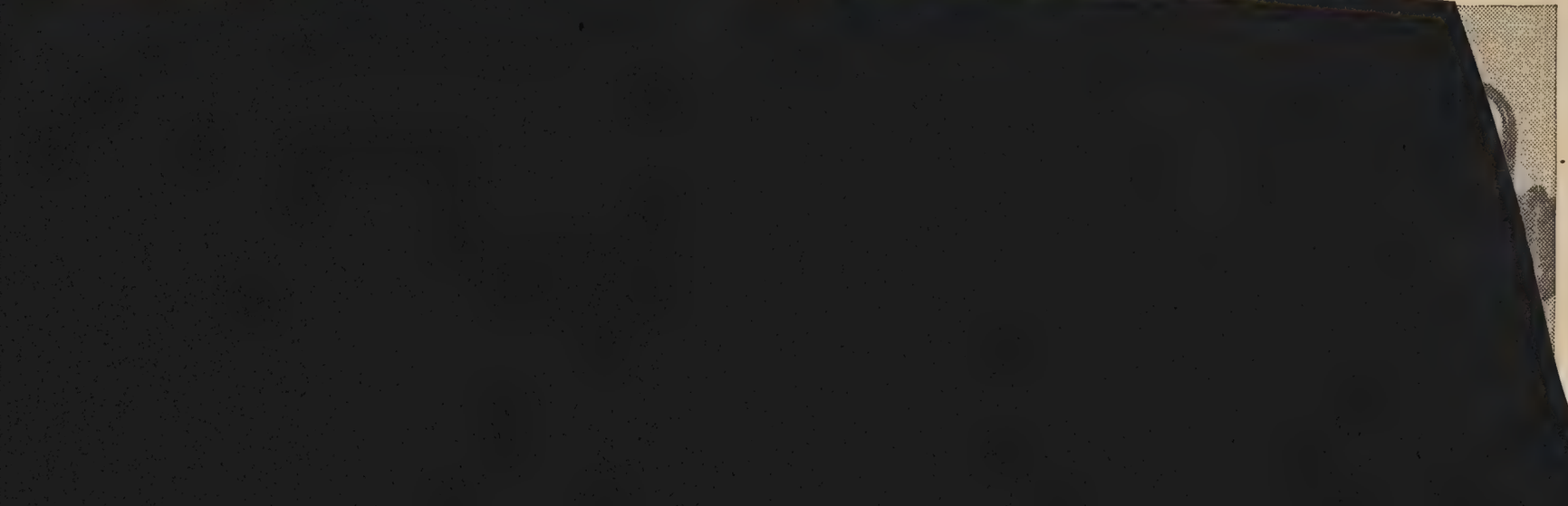
Thanks, God, for Our Safety



Lethbridge Artist's Collection of Indian Relics to Vancouver Show

Mrs. Thyrza Y. Burkett of Lethbridge, has received prominent mention for her collection of Indian relics. Dave Elman of Hobby Lobby fame, New York, at present conducting the Canadian Pacific Hobby Lobby Exhibition in the New Garden Building at Vancouver, has requested the Lethbridge Indian relic collection to be exhibited at the Vancouver show which got underway August 26 and to be concluded Sept. 2.

Mrs. Burkett is a student of Indian life and lore. She is an artist and writer and collects relics of Indian life, aided in her work by the fact that she can speak much of the Indian language. At the present she has a large and valuable collection of Blood and Peigan Indian relics. This collection is rated one of the outstanding hobby collections of the continent.

TO BE BROADCAST

The hobby program from Vancouver was broadcast over the Canadian Broadcasting Corporation and was also given to stations of the Mutual hook-up in the United States.

This, quoting Dave Elman, world famed hobbyist, is pooled with the smaller Cree Indian collection of Alex Oliver's of Medicine Hat, and amply represents the early aborigines of southern Alberta.

A noted anthropologist has given Mrs. Burkett much praise for her collection. She has been interested in Indian relics for many years.

Production Sugar Increased

OLD VICTORIA MISSION ON THE PEIGAN INDIAN RESERVE

The photograph shows the old Victoria Mission, where the ordination service was held by His Lordship Bishop Sherman on Sunday. The mission is soon to be abandoned in consequence of the erection of a fine large modern building, which is now almost completed, and which will be named "St. Cyprian's Indian Residential School," in honor of Rt. Rev. Cyprian Pinkham, late Bishop of Calgary.

FIND TECUMSEH'S BONES

WINDSOR, Ont., March 10 (C.P.) —The bones of Tecumseh, Indian chief, who died fighting for the British against the Americans in the Battle of Moraviantown, October 5, 1813, were in the limelight again today, as a secret relating to their whereabouts, reputedly hidden from white men and all but a few Indians for 85 years, was made known. Chief Mee-Mee, of the Ojibways, declared the bones of the great chieftain are at the soldiers' club on Walpole Island.

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NORTH INDIANS LOSE LIVELIHOOD

Now Suffering As Aftermath Of Fur Feast

Trappers Driving Red Hunters from Best Game Fields—Traders Take Advantage Of Savage Love of Trinkets—Fur-Bearers And Game Animals Depleted by High Power Rifles and Poison.

By PHILIP H. GODSELL, F.R.G.S.
(Author of "Arctic Trader")

LO! the poor Indian! He's now on a status of equality with his paleface brother for he's on relief at last. Instead of giving him back his country the paleface is giving him relief. What a laugh he must have at the all-wise white man who first destroyed his buffalo then penned him up within a reservation, and then took a hand at improving upon Nature with rather disastrous results. Now, one-third of the aboriginal charges of the Dominion are on relief.

Such was the statement made recently by the Hon. T. A. Crerar, superintendent general of Indian affairs. Some 30,000 braves, squaws and papooses are devouring sowbelly, pork and beans and hardtack dispensed by the bountiful hand that put them where they are today.

In the dim shadow of the Polar icefields even the oily-faced lady of the igloo grunts a protesting "ugh!" as she attempts to drive her bone needle through thick buffalo hide donated by the Mounted Police, instead of the light, warm caribou skin she was accustomed to make into clothing. The mysterious blessings of civilization are at last being carried to the untutored people of the Polar spaces and putting many of them upon relief!

But why? Isn't there a vast, almost unoccupied wilderness extending from the end-of-steel to the Arctic Islands in which the native, the Polar bear and the reindeer roam unhampered and unhindered? Isn't there sufficient wild game in the vast, wide open spaces we hear so much about to provide a handful of nomadic children of the forests with sufficient food to fill the pot, and enough skins to cover their tawny hides? It appears there is not, and to discover the cause of this it is necessary to turn over the pages of progress and look back a couple of decades.

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WHEN Stefansson told the world about the primitive Stone Age "Blonde Eskimos" he had found on the roof of the world he started something! The chance to convert them to the ways of civilization and sell them $25 high-power rifles for $600 of white foxes was too good to be missed. Soon traders were literally tumbling over one another to be first to gather in the spoils.

Old Captain Klinkenberg, who had spent the winter with these same Eskimos four years before Stefansson, was the first to trade with them. Then Carroll and Pete Norberg and finally others pushed their way eastward until, within a few years, every Stone Age Huskie along the Arctic coast sported a modern rifle and managed to keep himself well supplied with ammunition. Up to that time they'd had a pretty hard time killing enough caribou with their copper-pointed spears and bows and arrows to furnish them with meat, and skins for clothing. Now they found they could slaughter them wholesale and get 75 cents for the skins even though they left the meat to rot.

It was fine business, or they thought so at the time. Realizing that so long as an Indian or an Eskimo has lots of meat he won't bother very much about trapping fur-bearing animals, many of the traders weren't sorry to see the slaughter. The sooner the natives became dependent on sowbelly and ship's biscuit the sooner they would become their slaves and be forced to depend upon them for food, which would entail persistent trapping to obtain it.

Technically this was known as "the created want." The only economically unsound feature was that it might be eventually necessary to re-create a population for the Arctic to replace the native population destroyed by the "blessings" of too much civilization and too much white trader.

At that time millions of caribou swept northward each spring from the protection of the timber. In the fall they migrated southward with them in order to reach the protection of the timber before the Arctic storms lashed the barren tundra from end to end.

Caribou Slaughtered With New Rifles

There were just certain crossings that the caribou females used year after year, and at these points the Huskies laid in wait for them. In earlier days their only weapons were copper-pointed spears and bows and arrows, so that the damage done to the herds was not particularly serious. But it was a different story when they lay in ambush and got busy with their death-dealing high-powered rifles. It was the first time the Eskimos had been able to slaughter to their heart's content, and they went to it with a will. If they couldn't use the meat they could at least get 75 cents from some of the traders for the skins.

Then, one fall, the Eskimos waited for the caribou in vain. They didn't come! First, the Huskies approached their medicine men who assured them that the Spirits were sore because they had been flirting with the teachings of the Kabluna missionaries. So they put it up to the missionaries to bring the caribou along, and threatened to hang them if they didn't. Consequently the Mounted Police had to spirit the missionaries away for the time being rather than take the chance of having them killed.

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THE caribou did not come back again so the Eskimo was forced to get biscuits and sowbelly in debt, dress, to some extent, in clothing imported by the whites, and thus, in many instances, laid the foundation for future pyorrhea and tuberculosis.

The government became alarmed as consistent reports reached Ottawa of the disappearance of the caribou from along the Arctic coast, for the prospect of having to take care of the native population did not particularly appeal. W. H. B. Hoare was sent north by the department of the interior to try and count, or rather estimate, their numbers. After spending a couple of years in there he returned with the report that only about 3,000,000 still survived. Yet 25 years earlier Ernest Thompson Seton, well known naturalist, had estimated the herds at approximately 30,000,000.

In supplying the whalers with fresh meat the Eskimos of the Mackenza Delta had long since cleaned out most of the caribou up in that section of the country, a fact which decided the government to undertake the project of having 3,000 reindeer brought 2,000 miles on the hoof from Buckland Point in Alaska to the vicinity of Aklavik.

Meanwhile what had been happening to the Indian? About the end of the Great War the Alberta and Great Waterways Railway was laid across the muskegs between Edmonton and Fort McMurray, thus tapping 2,000 miles of navigable waterways which would carry a canoe or scow from the end-of-steel right to the Arctic foreshore, and whose tributaries gave access to the great natural fur preserves of the Dominion.

Following a number of Americans, came a horde of halfbreed and other trappers whose country to the southward had already been trapped out, and who now proceeded to invade the ancestral hunting grounds of the amazed Slaveys, Chipewyans and other tribes as though it were all in the day's work.

New Trappers Not Friends of Indians

The old-time trapper was a pretty decent fellow. He got along well with the Indian, respected his superstitions and conceded him the right to make a living from the land his forefathers' had held for countless generations. He never killed more game than he could use, and was satisfied to catch enough furs to supply his modest needs. In every respect he was an asset to the land.

But many of these new trappers were of an entirely different type. Some of them weren't even naturalized Canadians. The Indian was shouldered contemptuously aside, referred to as being "lazy, shiftless, dirty and lacking energy and foresight," and so they proceeded to take possession of the best of their hunting grounds.

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BEING human the Indian retaliated. Sometimes they set fire to the woods when the trapper was selling his furs outside. The fact that this action might destroy thousands of miles of timber country and an enormous amount of animal life didn't worry him one whit. He was in a vengeful spirit and was out to even up old scores. For, if he couldn't trap there he determined that the white man shouldn't either, and there was a certain amount of satisfaction in seeing the intruders' cabins going up in smoke.

Many of these newcomers were there to make a cleanup, and made no bones about it. Sometimes they hired others to help them in their raid upon the forests. Trapping was slow, and not always productive of results. There was a quicker and surer way of getting furs — by using poison!

If they happened to poison an

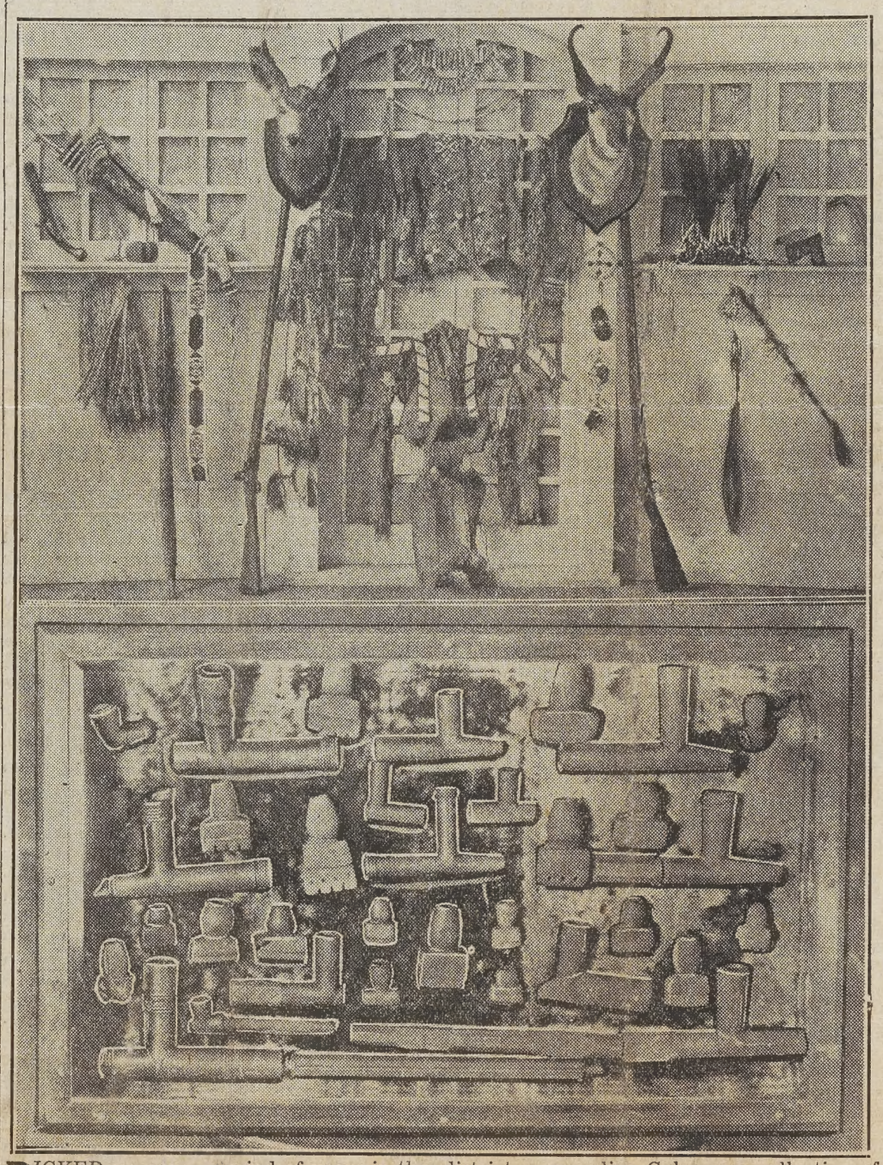
(Continued on Page Thirty)

LONDON PLANS TALKING CLOCK PHONE SERVICE

LONDON, May 2 — (B.U.P.) — A "talking clock" service, which will give telephone subscribers the correct time at any time of the day or night, will be opened in London on July 1.

On dialling the letters TIM, the subscriber will be connected with the clock in the same way as with the switches at any other exchanges. The time will be announced at intervals of ten seconds.

Trophies Recall Early Days on Plains



PICKED up over a period of years in the district surrounding Calgary, a collection of relics of considerable interest recalling the early days of white settlement in the west, is owned by Alex. Oliver, of Medicine Hat. Above are hunting trophies, articles of clothing and items used in the home and the chase.

The group in the lower picture is a collection of Indian pipes. The larger ones, always kept in the tepees and not carried about, were peace-pipes to be smoked after councils or business meetings.

First White Man Saw West in 1689

Henry Kelsey's Book Records Impressions of Prairies

By FREDA GRAHAM BUNDY

THE first white man to have reached the Canadian prairies—the first to have seen the plains Indians and the first to have encountered musk-ox—this was Henry Kelsey, a young English boy in the employ of the Hudson's Bay Company.

The Kelsey papers are in one volume of 128 pages with the title, "Henry Kelsey, his Book, being ye Gift of James Hubbud, in the year of our Lord 1693." In this book he records in minute detail his various journeys. Five closely written pages tell of the Indian beliefs and superstitions and consequently this is the first account of the life and custom of the plains Indians.

In 1689 Capt. James Young put Kelsey and a young Indian boy ashore on the Churchill river in order to bring commerce between the northern Indians and the Hudson's Bay. The two marched over barren lands, with no shelter but "ye open heavens for a cannope," traveled 200 miles but saw no one. Kelsey writes "Saw two buffilo with horns that joyn together upon their forehead and come down ye side of their heads and turn up till ye tips be even with ye Butts. Their hair is near a foot long." These, of course, were musk-ox.

Kelsey says that they were in search of a tribe of Indians called the Naywatame Poets, but their quest was fruitless and when they returned to Churchill House they found that the buildings had been burnt to the ground.

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IN the "papers" are some interesting as well as amusing references to the customs and beliefs of the Indians who traded at York Fort. One sentence reads: "Now for a woman they do not much mind her for they reckon she is like a sled dog when she is living, when she dies they think she dies to Eternity, but a man they think departs to another world and lives again.

"These Indians pretend to know what the firmament of heaven is made of, some Indians told me they had been there and seen it, another told me he had been so near to the sun at its going down that he could have taken hold of it."

In one place there is an entry of supplies that were ordered—"To Cardymun and Carnaway waters—4 gallons, To 2 Ounces of sowing silk, 2 Ounces stitching, sweet herbs and spilk, black silk and 124 buttons."

Kelsey was noted for his bravery and it was recorded that he killed two grizzlies single-handed. He had evidently never seen such bears before this particular journey—

"This plain affords nothing but short Round sticky grass and Buffillo and a great sort of a Bear which is Bigger than any white Bear and is neither White nor Black, but silver hair'd like our English Rabbit." The Indians admired the young man for his courage and called him "Miss-top-ashish," Little Giant.

The name was applicable for all through his diary one may read of reckless bravery. When he and his lone companion came to a river that was in flood they built a raft and he records very simply—"It would not carry us and the goods, so put the Boy and things on it and swim'd over it myself, being very cold."

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BESIDES the courage there was an impersonal, philosophic outlook on life that he expressed with blunt coldness at times. When at York Fort he refers to a number of deaths that occurred with a few days of each other. The entries would read—"Matthew Vickeray died . . . . Buried our man today." "Daniel Hardy died . . . Buried the man today." Then one which read "Edward Harrington died today . . . buried our man today." It was a death notice without embellishments, similar to the others, but it held a grim significance when we read a few pages farther on: "Man died 2 a Clock. Rich'd Beaver, our Chururgeon, opened his breast and found several of his Ribs broak, which Edwd. Harrington did while Living." So that was what happened to Edward Harrington—serve him right—breaking other men's ribs! But how did the other men die? It was unkind of Kelsey to leave posterity guessing like that.

There has been much conjecture as to just what route Kelsey took on his various trips. Dr. Bell concluded that Deering's Point (to which the explorer so often refered) was on Cedar Lake and Kelsey paddled from there up the Saskatchewan river to the mouth of the Carrot river then up the Carrot river for 28 miles before striking inland. Mr. Conn contends that Deering's Point was at the Pas. When he left the stream that he was paddling up on July 18, 1691, he buried a cache of powder, hatchet, tobacco, knives and other "small moveables." This may still be buried awaiting some trophy seeker for he never made any mention of afterwards reclaiming it.

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HE made several trips back and forth to England, was captured by the French in 1694. He tells of how "Iberville arrived with two French ships, 30 or 40 men mortar pieces, boom shells and demanded the Governor to surrender or they would burn down the fort." Fourteen were taken prisoners but were later released for Kelsey returned to retake the fort in 1696 and some time later he makes the entry "finding such great force as nine hundred men and ye ill tidings of our own ships the garrison march't out and ye french took possession of ye fort, this being ye end of a Tedious winter and tragical journal by me, Henry Kelsey."

After the Treaty of Utrecht had been signed Kelsey came back from another visit to England, this time as governor of York Fort.

SPEAKS OUT OF TURN

MILWAUKEE, Ore.—A wife's interjection of "That's not long enough" in reference to a 30-day jail sentence resulted in the immediate dismissal of her husband, who had been charged with habitual drunkenness.

Valued Relics Trace Primitive Customs of Redmen on Prairies

Treasured Pipes, Weapons, Game Trophies In Collection of Alex. Oliver, Medicine Hat Recall Purchases Made from Early Visitors to Calgary — Blackfeet Best-Dressed Natives.

By THYRZA YOUNG BURKITT

WHEN Alex. Oliver, now of Medicine Hat, left the old farm home in Brantford, Ontario, in 1905, to travel westward, he decided to settle where he might satisfy his desire for collecting Indian relics. Arriving in Calgary, he began freighting by team for a warehouse located on Eighth avenue, between Second and Third streets west.

The Indians camped and picketed their ponies at the vacant lots behind the warehouse. Mr. Oliver, jovial and generous by nature, soon made friends with the aborigines, and worked out a system of barter.

Speaking of his collection of 36 stone pipes, he said, "I bought my first stone pipe from a Cree Indian named John Cree, who lived on the hill above the Weasel-head bridge, on the Elbow river.

"The case of stone pipes with their stems complete," he observed "are just as they were smoked by the Crees previous to 1905."

In the collection are a number of pipes which are known to the Crees as a Mic-a-quon. They have a tapered bowl and a wedge-shaped base. Some are made of a dark, smooth soapstone, others of a smooth sandstone. He explained how the Indians would cut a buffalo horn and scrape it out to fit over the bowl of the pipe and use it as a tool for scraping hides.

Often a ball of charcoal was placed in the bottom of the bowl before filling with tobacco, to prevent the contents of the pipe from working up into the stem.

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THERE are nine large peace or ceremonial pipes in Mr. Oliver's collection. These are made of red catlinite, and are thought to have been secured by barter from the Flathead country. For a pipe like this the Crees often gave a horse. The women smoked the smaller pipes.

Explaining the different items of his collection, he said, "The bow, with the twelve arrows, and a quiver, are called by the Crees, 'cha-pe-osh-cha-wat-che-can'."

The bow is of ash, made flat. It is about two inches wide at the grip, and 45 inches in length. It has a sinew back which is painted in a design of black, brown and red. It has young buck horns on the tips, put on, our informant said, when they were in the grizzle, and are wrapped with sinew. It was thought to have been made by the Indians on the west slope of the Rockies.

The arrows are made of service-berry wood. They are about 27 inches long, and have three feather guides around the shaft. The nock end is painted green. All of them have barbless metal points, which indicates they were used for hunting purposes. A number of the arrows show the marks of the squaws' teeth from straightening.

The quiver appears to be a very ancient affair, fashioned of jumping-deer skin, with the hair left on. It has a case for the bow, as well as the arrows, and is trimmed with beadwork.

Cree War Bonnet Used Many Years Ago

No-t-ne-ka-wo-to-tin, means a Cree war bonnet. "This one," said Mr. Oliver, holding up a very crudely made head gear, "is said by Chief Duck Calf of Gleichen to have been in use many years ago."

The band is a piece of raw hide. Some of the feathers placed around the medicine bonnet are painted red, with small tufts of red feathers at the tips. The quill end is bound with sinew. Brass sleigh bells and brass shoe buttons with buckskin fringe, are used as trimming.

There are two saddles. One a flat, solid, beaded saddle, made by Silver Cloud, a daughter of Chief Yellow Quill, and was used on some of the fastest racing ponies of 55 years ago. It is known as a kidney saddle on account of its construction. The cinch went over the top of the saddle. The beads are strung with sinew. It is quite pliable and would fit the pony's back easily.

The other is a typical Cree saddle of crude V-shaped construction. The frame is of wood, with high tree and cantle, covered with raw-hide, while brass tacks and a fringe of buckskin are the trimmings.

"This war club, or puc-a-maw-com," said Mr. Oliver, was a very effective weapon." And we agreed with him. A large rock sewn in buckskin is attached to a long beaded handle, leaving a flexible connection between the handle and the "business end."

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TESH-TA-MOW-WASH-TIS, is a Cree's beaded buckskin tobacco bag. Our informant said "This bag is 50 years old. It too was last owned by John Cree.

There also is a beautifully braided bridle or top-a-to-nap-pitch-i-can, of black and white horse-hair.

"Jim Skunk and his wife, from south of Maple Creek, were looking over the Indian relics one day," Mr. Oliver confided. "The hair bridle took their fancy, they examined it thoroughly, then said, 'A good idea, when I get back to teepee I make 'em'."

There are several old, battered guns. One pay-a-gush-con-osh, is a flint-lock musket of the Queen Anne type, 57 inches long. It was one of the guns discarded by the army in England, and sold to the Hudson's Bay Company for about $2.50 each. The owner said: "This is one of the guns that the fur traders are said to have stood on end and had an Indian pile beaver skins to the top of the gun, then trade him the gun for the skins. The spark did not always ignite the powder the first time nor the second time the trigger was pulled, which often gave the game ample time to get out of range."

"These guns," he continued, "were known to the Indians as the 'puff-puff.' When fired there was a puff out of the side, and a puff out of the front end, that is, when they puffed at all."

Another gun is a muzzle loading cap rifle, with octagon barrel. The stock is inlaid with silver, it is pronounced by the Crees "pay-a-qua-qun-qua-mish." Then there is a real pirate's gun, a single hand flint lock gun, 16 inches long. It has a carved stock and is heavily inlaid with brass.

Mr. Oliver is proud of an antelope head, which has a horn spread of 13¾ inches. It was killed by the owner south of Medicine Hat in 1912 and was the largest of a herd of 60 antelope. A set of deer horns hanging on the wall, were from a deer shot in the Cypress hills, and has a spread of 34 inches.

One elk tooth in particular, has a rich brown coloring. The Indians call it a grave tooth. They claim it must have been buried many years to give it such coloring. The squaws of early history wore wristlets of elk teeth, which were reputed to give the wearer great medicine power.

A buckskin vest, called a kees-cou-qua-was-coq-a, that at one time covered the lithe anatomy of some red man, is heavily beaded with a flower design. The buttons are fastened on with one buckskin string. Keesh-ka-taw-a, means a pair of buckskin pants, or leggings, with two legs and a piece of wool blanket for a hold-up strap.

The earlier costumes of the plains people were trimmed with fringes of human hair taken from the scalp of an enemy.

Blackfoot Braves Wore Most Clothing

Early history relates that the Blackfoot were more completely clothed than most of the other tribes of this area.

Modern jewelers might have taken the pattern from a tooth necklace in this collection, for the making of some of the up-to-date neck ornaments. It is a tops-scoquin and has 41 bone teeth, which resemble large claws, as nearly alike as white door knobs. The teeth are alternated with light, and dark blue, and brass beads.

There is a pan-puck-yu-wa-on, child's beaded doeskin shirt, and a pair of keesh-ka-taw's, child's doeskin pants or leggings and a strap to keep them up, and a pair of papoose moccasins or nup-a-cus-cins-in, of solid bead work in white, blue and red beads, with a gold-beaded cross near the toe.

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INDIAN rattles vary in size and form, according to the ceremonies in which they were used. One, see-see-quon, is a rattle made of cow horn. It has a wooden handle and was used by the Mohawks of the Six Nations reserve. Pebbles were used for the rattling, the most prized of which were secured in trade with other tribes.

An interesting cooking utensil is an iron kettle, known to the Crees as a duck kettle. A ma-ta-has-ha-maw-teck, or elk horn hide-scraper is part of the collection. It is peculiar to the plains area and is confined chiefly to the buffalo tribes.

Before the commercial axe arrived in the west, one of the most important household tools in the Indian camp was the stone axe or chee-cu-e-con-esh-ne, used in cutting joints of meat, cracking bones, driving stakes or chopping wood. This large stone axe is round on one end, and wedge-shaped on the other, with a groove around the centre where the handle is secured with rawhide.

A beaded belt that has at some time carried a row of rifle shells is solidly beaded on the opposite side. Many other small items clearly show Indian customs in camp or on the war-path.

S.A. Diamond Mines Resume Production, Meet New Demand

CAPE TOWN, May 2 (B.U.P.) —Continued improvement in the diamond trade has led to the belief that Kimberley will resume full production this year.

The Dutoispan Diamond Mine at Kimberley is being re-opened, and possibly will re-start production on the normal scale this month. Another Kimberley diamond mine will be ready for re-opening before the end of the year.

Diamond stocks have fallen to a low level, and the demand for stones is increasing, especially from France and United States. The De Beers and the Premier diamond mines have already resumed production, but it is considered unlikely that the Jagersfontein mine, which produces blue-white stones, or the Koffiefontein mine will be able to resume, although the Union Government is doing everything possible to make resumption a fact.

Signaller Cox Goes To Last Rest At Sea

Impressive Service Carries Out Final Request of Vancouver Man.

By TORCHY ANDERSON

VANCOUVER, May 2 — The Harbor Board yacht Fispa plowed out through the Lions Gate one grey, dull morning last week and as she passed Prospect Point signal station a blast of her whistle echoed from the rocky walls of its flanking cliffs. High up on the cliffs, along the signal platform, uniformed figures came to attention and stood stiffly at the salute.

That was the farewell of the signallers to Harry Cox, chief signaller at the point for many years. He died recently of a sudden heart attack. The remains of Harry Cox were on their way to the grave of his choice, 150 fathoms deep in the waters of the Gulf of Georgia.

Out past Point Atkinson — she looked a mere speck against the horizon from Prospect Point — the Fispa wallowed in the lazy swell. The chaplain read the simple service for the burial of the dead. A trumpeter sounded the last post and from under the folds of the Union Jack a stout canvas shroud splashed into the waters of the Pacific.

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THAT was the way Harry Cox wanted to be buried. His friends saw that his wish was carried out. The body was sewn in sail canvas. It was weighted with 200 pounds of lead, enough to carry it 900 feet to the bottom of the bay deep which lies off Point Atkinson.

On the Fispa were a group of old friends. The widow, a daughter and two sons made the last sad trip out to the burial place of his choice.

It was the first burial at sea in the Gulf. Coastwise shipping that met the little funeral boat dipped their flags in a last tribute to Chief Signalman Harry Cox, who sleeps in the sea he scanned so many years from the lookout on Prospect Point.

STORIED SPOTS FROM SEA TO SEA

By W. J. Banks, B.A.

Memorial Cairn at Meductic, N.B.
STRONGHOLD OF THE MALISEETS

THE Maliseet Indian village of Meductic was the most important of the St. John river region. From here began the portage to the Eel river, chief canoe route between Acadia and New England; and many a war party which devastated the frontier settlements of the latter started from this vicinity. The Indians built a fort at Meductic, probably for protection against the Mohawks, of whom the Acadian natives stood in great dread. The primitive defensive work consisted of a ditch and earth wall surmounted by a stockade.

Reconstruction of the career of that tribal capital is incomplete, though a youth named Gyles, captured by the Indians in 1689 and taken to Meductic, has left an account of the village. With the coming of Father Simon, a French missionary, the post took on a further historical importance. Jean Loyard, Jesuit priest, was in charge of the mission in 1717. Then the Maliseets erected a church, probably the first in what is now New Brunswick.

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IN 1890 a slate tablet which evidently had been placed upon the wall of this pioneer house of worship was found in the vicinity. The church was abandoned in the 1760's, the furnishings being removed to another Indian chapel. On the main road, opposite the site of the native stronghold, and about four miles from Woodstock, The Historic Sites and Monuments Board of Canada has erected a memorial cairn. It bears a bronze tablet and a replica of the ancient slate with its dedication of the church in honor of St. John Baptist.

Calgary Albertan.

Unique Alberta Beauty Spot

"Writing on Stone" Bears Tales Of Incidents In Lives Of People Of Ancient Day

Strange Rock Formation, Cliffs Bearing Inscriptions Are Located 90 Miles Southeast of Lethbridge; Indian Ceremonies Conducted Amid Weird Surroundings

By THYRZA YOUNG BURKITT

THIS unique beauty spot "Writing On Stone" is situated across the river from the site of the second Mounted Police barracks to be erected in Alberta, Kennedy's Post, built in 1875.

Last summer government officials paid a visit to these historic grounds for the purpose of looking over the site for a National Park. They remarked that arrangements would be made shortly to build a pavilion, swimming pool, shelters, and other buildings for the comfort and amusement of the public. They also suggested that trees be planted near the cliffs, and a motor road be built for about two and a half miles along the coulee connecting the site of the "Rocks", and the "Petroglyph Cliffs", where now there is only a sort of wagonway.

SOUTHEAST OF LETHBRIDGE

By the speedometer, "Writing On Stone" is 90 miles southeast of Lethbridge. One travels 64 miles to Milk River via the gravelled highway; then 16 miles east, turn south one mile to the church at Masinasin, then five miles east. Pass through a gate, travel four miles southeast over a good prairie road.

After leaving the main highway at Milk River, the road is graded, but not gravelled. They are very good when dry. It is advisable to take one's own refreshments.

This road takes you to the grotesque rocks which are scattered over several acres, just below the summit, and just above the "Leslie Park" and camping grounds. The country up to and surrounding "Writing On Stone" is farmed and fenced.

The first impression one gets on looking over the hill upon this awe inspiring scene below is that "God is the best beauty builder." This never-to-be-forgotten sight of natural rock fairy castles, has been given the sobriquet from the cowboys, of "Chinatown" or the "Redskins' Rendezvous."

These sandstone images are stately, grotesque, or unique. Some are cone shaped, one represents an eagle, others resemble little turrets atop churches, making an enchanting panorama of beauty which clings to one's memory. From this fairy-like atmosphere, we would not have been surprised to hear the merry notes from the "Pipes 'O Pan."

SCENE OF OLD RITUALS

Looking on the scene one can picture the primitive peoples in their buckskins or blankets, beads and bangles, holding their old time rituals, their ceremonials, and councils, making their solemn oaths to the sun, here amongst these rocks. Or in later years the rum-runner hiding his cache in the crevices that would seem to have been made for that purpose.

Leaving this sorcerers' realm, we travel two or three miles west, along the hills, to "Writing On Stone" proper, to the five miles of sandstone cliffs with the ancient "Picture Writing", scattered over the smooth parts of its surface. One might call it the red man's shorthand.

Here Mr. O'Hara, a sheep and cattle rancher lives with his family. Mr. O'Hara is a small likeable man, trailwise, and deeply human. Yes! Of course he is Irish.

Accompanied by his faithful sheep dog, "Patches", he willingly escorts the visitors along the base of the cliffs, and explains the different markings as they have been explained to him by geologists, anthropologists, and Indians, over a period of 40 years residence at "Writing On Stone."

It is one of the best centres for the study of Indian picture script in Canada, and the only one of its kind giving a sculptured anthology of the sacred rites and primitive conquests of the early inhabitants of Alberta.

This region is also noted for its brilliant flora. Migratory birds of every hue flitter about the numerous caves. We were told the caves were made by iron deposits falling out of the soft sandstone, leaving faults that have been worn and enlarged into unique shapes by the vagaries of the weather.

Numerous rock hawks fly uncomfortably close to one, while trying to protect their young from strangers.

These ancient cliffs are situated in the north side of the Milk River Coulee. The "Writing On Stone" flats, covered with brush and buffalo grass, are between the river and the cliffs.

To the south one can see the Sweet Grass hills. "Police Creek" runs past the site of Kennedy's Post from the south into the Milk River. Some of the markings are high upon the walls of the cliffs, out of the reach of man.

One skeleton figure of a man is painted red and beside him stand three horses. The legend is that the Indians stole three horses and were later captured by the police. We were told that the man was painted red because it was a disgrace to be captured.

Another deed recorded, is pictured by two buffalo, one is lean and the other is fat. Two brothers shot them—both wanted the fat one, so they fought and one was killed.

Arrows pointing upward are supposed to mark the spot where burials took place. Wedged in one of the crevices are the bleached bones of (what we were told) an Indian. In other rooms are evidences that Indians were buried there.

WRITTEN BY SEVERAL TRIBES

A geologist from the Smithsonian Institute, said the Indian script was evidently written by several tribes of aborigines, as it varies in shape and groving.

When General Hugh L. Scott, accompanied by "Chief Wades-In-The-Water" and his wife, visited this historic spot, the Indians held service on a Butte behind the cliffs for their dead who were buried in the crevices of the rocks. They built a mound of blue clay, raised their arms to the setting sun in prayer. They left behind cigarettes for the departed spirits.

And perhaps while improvements are in progress at "Writing On Stone" might we suggest that some sort of a monument be placed at the site of Kennedy's Post, as there is not a building of any description, just the boards that surround the old well marking this historic spot.

SUPER PLANES FOR SKYWAYS

Provision Made for Transatlantic Tests in Construction of Britain's Airliners

First six of 29 powerful four-engined monoplanes on order for Empire commercial services, the advance guard of Britain's new passenger fleet will take the air over Rochester, Eng., late in April from the surface of the River Medway.

Long range non-stop capacity will be built into one or two of the boats especially for the experimental trans-Atlantic flight arranged for at the international conferences in Ottawa and Washington last December.

From the beginning of flying trials of the first machine, the production schedule is planned to complete successive craft at intervals of about three weeks, which means the entire fleet of 29 should be delivered to the Imperial Airways before the end of 1937.

Running in total value well into millions of dollars the contract has necessitated adoption of building methods never previously attempted on a similar scale. The factory is a hive of industry given some resemblance to a shipyard by the streamlined boat-shaped hulls of the craft included in the first sextet.

NEW PASSENGER COMFORT

Inspection of the "mock-up" or dummy which was permitted for the first time a few days ago, shows clearly that the boats will set a new standard in passenger comfort, as befits craft intended for night and day travel. No commercial flying boat yet in commission affords equal space and headroom. The after cabins promise a freedom of movement and amplitude which is altogether new in airplane travel.

Space has been allotted more than lavishly in the two after salons to provide plenty of room for passengers and also because some reasonable proportion must be maintained between the number of passengers accepted for daylight journeys and the number of seats and sleeping bunks available for through passengers. The number of "day" seats is limited to 24, replaced at night by 16 sleeping berths.

In form the boat hull is more than usually tall relative to its beam and length, which enables the accommodation to be planned on two decks. The upper deck houses the crew's quarters—pilots' compartment, chart room, mail compartment. Below these compartments is a cosy little "snug" where seven passengers may smoke in comfort. Farther aft on the lower deck are the kitchen, lavatories, the midship cabin, promenade cabin and the after cabin.

The "promenade" cabin justifies its style by the exceptionally wide gangway; six seats only are set in pairs on the starboard side, and the remainder of the cabin is set aside as a promenade lit by large windows on the port side.

The external lines of the new boats are clean and of high aerodynamical efficiency. In shape the hull somewhat resembles a whale, with a bluntish but perfectly curved "nose" and high straight sides. The four Bristol air-cooled radial motors will drive the craft at a cruising speed of at least 150 miles an hour.

Long range is not sought in the performance of the standard model, which must operate services over the stages of not more than 600 miles in length that link England with India, the Far East, Australia and Africa.

When longer ranges are required, as, for example, across the 1,200 miles of the Tasman Sea from Australia to New Zealand or the 2,000 miles from England to Newfoundland, extra fuel loads will be carried and the payload reduced accordingly.

Stripes Prove Popular For Suitings Of 1936

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Right in style with his striped colleagues is this chap dressed in a smartly checked single-breasted suit that boasts of broad shoulders, snug hips, side vents, slanting pockets and semi-peaked lapels.

PLAIN - COLORED FABRICS NOT MUCH IN EVIDENCE THIS EASTER

By WALTER C. PARKES

Stripes will reign unchecked on men's suits in Easter parades this year, and checks will perform new stunts with stripes. An extended window shopping tour in New York failed to disclose a single plain-colored fabric on display. Even suits that looked like solid blues, grays and browns were found, on closer examination, to bear inconspicuous stripes, checks or other patterns.

Checks and plaids will run stripes almost an even money race for popular favor, and have been brightened up with new arrangements of sparkling colors. The spring floods of stripes have trickled over onto checks. Typical of the new stunts are the bright stripes that run hither and yon over even such a year-in-year-out favorite as glen plaid. Equally symbolic of the supremacy of stripes is that such ancient sobersides as herringbone, sharkskin and diagonal weave have been galvanized into gaiety by colored stripes.

Chalk stripes went to town with a bang on last summer's flannels and they are still lengths ahead, both in their pure form and in a multitude of variations. Sometimes they are doubled or tripled, sometimes they are broken by cross threads or pin dots. There are cable and rope stripes and stripes composed of rows of tiny figures, such as microscopic checks. By this time you should have gotten the idea—stripes are high style for Easter.

DESIGNS SUBTLE THOUGH LIVELY

All this talk of colored stripes and variegated checks may sound as if Easter suits will be pretty wacky. Nothing could be further from the truth. The fact is that the new liveliness of color has been introduced so subtly that the most conservative banker can pamper his sartorial timidity and still be noted by the stylewise as a fashionably dressed man. And on the other hand, there are plenty of vociferous patterns for them as likes the color in their clothes to be unequivocal.

Foremost colors in stripes are red and blue. These are equally good on dark grounds and on springtime grays, where the blue is usually light in tone. Brown suits are livened up with yellow, orange and red stripes.

Checks and oversquares are usually restrained on business suits, and come into their full glory in sport clothes, where the springtime sky seems to be the limit. Windowpane checks are popular, and show a tendency to growth.

SPORTS INFLUENCE IS PREVALENT

In models, the so-called "sports" styles still exert a strong influence, especially with the younger men. Fancy-back suits are still mighty popular, but indicate a steady trend to increased simplicity. Half-belts with inconspicuous pleats have pretty well replaced the haywire shirrings and whatnots of past seasons.

Business suits grow more formal looking and "dressy." Off the fashion bill for many years, the peaked lapel single-breasted suit is showing up here and there on well-dressed men, notably Anthony Eden, England's dapper Foreign Minister. Double-breasted suits are more popular than ever, with the long-roll Kent model probably first choice. Double-breasted lapels are wide, and show a more definite curve than heretofore. The new Easter suits still accent the full-chested, slimhipped silhouette, but manage to achieve it without the exaggerated wrinkles and folds that marked many adaptations of the so-called English drape.

Also in line with the return to spruceness in business suits (which frequently means after-office social garb) is the preference of metropolitan clothes connoisseurs for smooth-finished worsteds.

Apple Marketing Prospect Good

R. E. Robinson Declares Outlook to Be "Optimistic"

The apple marketing prospect for present holdings of Canadian apples would seem to be optimistic, R. E. Robinson, Chief of the Market Services, Fruit Branch, Dominion Department of Agriculture, told the annual meeting of the Pomological and Fruit Growing Society of the Province of Quebec, which was held recently in Montreal. This prospect is derived from the following figures from the records of the Dominion Bureau of Statistics.

The total crop produced in Canada for the season of 1935 was 4,069,000 barrels. Export shipments up to January, 1936, amounted to 1,200,730 barrels and 1,950,057 boxes, as compared with 922,815 barrels and 1,509,601 boxes for the corresponding period of the preceding season.

This represents an increase in exports over last season of approximately 30 per cent.

An examination of the figures relating to common and cold storage holdings indicate that there is nearly half a million barrels less in storage at the present time than there was in 1935, or 1,011,355 as against 1,470,901 barrels. Considering apples in storage together with those exported to January 24, 1936, it is found that 75 per cent of the 1935 crop has already been disposed of.

As a result, the domestic apple marketing outlook should be decidedly healthy, more especially as 32 per cent less apples are in storage at the present time that at the corresponding time in 1935. Coupled with these circumstances, the purchasing power of the average citizen is improved, prices are relatively higher, and export marketing prospects continue to be of an encouraging nature.

TRAPPER SAYS STREETS HURT

After spending 27 years, mostly on snowshoes, in the forests and mountains of Alaska, James Hughes in his first visit to Victoria, B.C., complained he was unable to walk much on the city streets because of the pain they caused his feet.

Getting Rid of Sitting Bull

By D. L. Ross

THE early history of the Canadian North West is to a great extent the history of the buffalo herds; as civilization advanced they withdrew, until, at the time of Confederation, their last refuge in Southern Saskatwan was in the Cypress Hills.

To these hills, once the scene of many bloody Indian battles between warring tribes, came hordes of hunters and adventurers from Eastern Canada and the United States,—a few whites, many red men, many of the half-breeds known as Métis. It was a strange mixture of races, and one not easily kept within peaceful bounds.

But, however strange its changing population may have been, the Cypress Hills district was to receive in 1876 still stranger visitors. These were the blood-thirsty Sioux of the North Western United States, led by Sitting Bull—the very band of Indians who, rather than obey the American order to settle on a reservation, ambushed and massacred Col. Custer and five companies of VII. Regiment U. S. Cavalry in the wooded country of the Little Big Horn River. Four thousand Sioux Warriors surprised Custer and his men in the valley before they could rejoin General Perry, General Gibbon and General Cook, according to plan. Two days later these troops found two hundred and fifty-nine scalped bodies of Custer's men, and fifty-three wounded, lying on the battle-ground.

The savages meanwhile had escaped with their lives, riding towards the Canadian border laden with scalps and booty. It is said that for months afterwards they offered for trade the defaced watches, the rings, and trinkets, of the unfortunate white soldiers they had slain.

Wood Mountain lay in their path, and there, on November seventeenth, they arrived, famished and almost naked, for they are said to have worn only buffalo robes, boots and guns.

A dozen of them rode their horses up to the windows of the trading-post and stared in unblinkingly for half an hour. Then, one at a time, they entered, leaving the door open after them. Little Knife and Crow were their leaders. After two hours of silence they rose and shook hands. Then Crow made a speech saying that they "had come to sleep in peace," knowing that "the Great Lady (Queen Victoria) was good to her children." They then asked for trade, and in order to be rid of them without trouble, the trader, Jean Louis Legaré, gave them about thirty dollars worth of goods, including food, tobacco and ammunition for the chase.

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THIS small group was the advance guard of Sitting Bull and his warriors who when they found the road clear, came on in great numbers and camped around the trading-post. At the time of their arrival the details of the Custer massacre were not known in Canada.

Meanwhile Major Walsh of the Mounted Police with a handful of men, had advanced to meet them. The lengthy "palaver" which took place has been described in a recent article in Toronto SATURDAY NIGHT by General Sir Archibald Macdonell. It ended with the promise of the Sioux to keep peace along the frontier, and the warning of Major Walsh that they might remain n Canadian soil only so long as they obeyed our laws.

For some months the Sioux continued to arrive until, in May, 1877, there were 800 lodges, estimated to include four thousand people. Jean Louis Legaré said that he saw a "wave of Sioux break in foam" around him. It was, to say the least, very trying and inconvenient for the few white men in the vicinity, who had to uphold law and order, as well as for the Métis whose home it was and who naturally felt that what buffalo remained, belonged to them. Nevertheless, exhorted by their spiritual guides, the intrepid missionaries of the Roman Catholic Church, the half-breeds continued on the whole to be long-suffering and peaceable. This must have been difficult when they saw their source of food and winter covering—the buffalo herds—being rapidly depleted by the hordes of rapacious strangers.

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SITTING BULL, whose policy seems always to have been against "whatever powers there be," was bitterly opposed to Christianity, and forbade the missionary, Father Hugonard, to visit the sick and dying in his camp. However, it sometimes happened that a Sioux mother, anxious that her dying child should "see the Great Spirit" called in the "black robe". As a result some Christian baptisms and burials did take place.

The pagan custom had been to wrap the little bodies in beads and yellow cotton, then in a buffalo skin, after which they were exposed on a scaffold, or raised platform, on a little hill. There for eight days it was the sad duty of the bereaved mother to go and cry at sunset. There were many deaths among the children owing as much to hunger as to sickness, so that it shortly became necessary for the Canadian Government to interfere, and to order the Sioux to place their dead in graves.

Among those on whom the burden of the redskin visitors fell heavily were the traders and merchants of the Wood Mountain and adjoining districts. The Sioux did not understand commerce, having no idea of value, and wanting what they saw whether they needed it or not, with no intention of paying for it. Indeed they were not averse to threatening and abusing the reluctant merchants, as the following incidents will show.

One day Captain Allen, a trader near Wood Mountain, saw a party of Sioux enter his place. They said they and their children were starving, and demanded provisions. Allen refused point blank to give them anything without pay. Then the savages ran to his home and seizing his child in spite of its mother's cries, threatened to kill it before their eyes, saying "We'll show you what it is to see your children die!" Just in time the Mounted Police came to the rescue, signing to Allen to yield in order to avert a catastrophe.

On another occasion an American trader, named Cadd, who had built himself a trading-post in the vicinity, had an altercation with a son of Chief Black Moon, who jostled Cadd, using uncomplimentary epithets, and finally drew a knife. Cadd snatched it away, while Lapointe, a French Canadian, reached for a revolver in defence of Cadd. In an instant Long Dog, a Sioux, was endeavoring to wrest away the revolver. Once more the Mounted Police intervened in the nick of time. These typical cases show the constant courage and vigilance required of the traders and police.

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THE Sioux had a great respect for bravery; especially the bravery which faced danger without flinching; and this Major Walsh displayed to a degree famous in all the frontier country. There was the incident of the horse sold to Ouelette by a Sioux, and then stolen back again—this being the Sioux idea of a horse deal. Major Walsh went after the horse single-handed, advancing without hesitation into the wooded country where the guilty Sioux and his friends were ambushed. The latter took aim. Still Major Walsh advanced. Right into their midst he pushed, without moving a muscle of his face, seized the horse and walked away with it, to return it to its rightful owner.

As time went on there was a change in the American policy towards the red man, resulting largely from General Miles' report to Washington. It was his conviction that the Indians should be helped rather than warred upon; that it would cost less to feed than to fight them. To this end promises were made to the smaller chiefs of the Sioux, which gradually won them over.

By 1881, of his four thousand followers only five hundred were left to Sitting Bull. These intractables refused to cross the border and settle on the reserve at Standing Rock where others enjoyed an amnesty. Sitting Bull himself remained obdurate.

Then Major Crozier gave a banquet to the Sioux to help on the negotiations, for the Canadian authorities were most anxious to be rid of their troublesome visitors. Sitting Bull partook of the banquet and then said he would consider the American proposals if Major Brotherton of Fort Buford, Dakota, would send him a personal letter promising an amnesty in writing.

At a second banquet the desired letter was duly produced, but on its appearance Sitting Bull jumped to his feet crying "I do not believe a word of this writing"! Major Crozier was so irritated, that, like Lady Macbeth, he ordered the whole party to "go at once".

The Indians then made camp near Jean Louis Legaré's trading post. They were indeed suffering from want and hunger; so he, in pity for them, and out of consideration for his own dwindling supplies, resolved to do his best to get them peaceably repatriated. When Legaré broached the matter to Major Brotherton of Fort Buford, the latter stated that "although he had no authority to contract,————he thought that the (American) Government would pay him (Legaré) a reasonable compensation for his time and supplies." Thus encouraged, Legaré made advances to the Sioux.

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THEIR first reply to his negotiations was "An empty stomach has no ears". So Legaré in his turn was forced to prepare a banquet, (Perhaps the origin of the modern luncheon club lies in this very incident!) at which he offered to take thirty delegates to Fort Buford at his own expense. This met with the approval of the majority of the braves, and the delegates were immediately chosen. Sitting Bull, furious at the new turn of events, immediately plotted against the success of the mission. The thirty delegates had not gone far before their way was barred by his nephew, the fatal words which broke up the expedition being: "We know well why you are taking us to Buford, you wish to sell us to the Americans————and by the pound too, for you have chosen the biggest!"

Sitting Bull himself, redoubtable fighter, had slipped away with seventy followers to ask for a Canadian reservation, some say from the Qu'Appelle mission at Lebret, others, from Lieut.-Governor Dewdney. The land refused him, he returned to the Cypress Hills. Many of the children and old people were sick with hunger, some of the weakest dying by the wayside on the two-hundred-mile trip. They had literally nothing to eat but wild turnips—even the plentiful berries of the Qu-Appelle Valley were too green for food at that season.

Negotiations were begun again. This time the old leader capitulated. He demanded the sum of $300.00 in provisions, but when half that amount was given him he took it and agreed to go.

Thirty-nine carts were prepared for the women and children, and the provisions. But at the last moment Sitting Bull caused another uproar by claiming ten more sacks of flour than he had received. One of his followers crept into Legaré's camp in the night, and attempted to steal them. Accosted by the latter, he fired at his benefactor, his bullet finding a safe target in the flour sack, scattering its contents to the four winds of heaven. As if this had been the last test of Legaré's good faith, Sitting Bull gave him no more trouble. "You have a brave heart," he said finally: "We are satisfied".

It took several trips during May, June and July, 1881, to convey all the Indians back to their own country. In crossing the boundary line the old Sioux leader hesitated again. Asking Legaré to halt the caravan and taking aside his young son, Sitting Bull said "Take this gun, and if necessary use it for the good cause. I have sworn that I would never deliver my gun to them, and I will keep my pledge."

At Fort Buford, where they were met by a company of American soldiers, he made an eloquent speech, saying in part. "This land which I tread under foot is still mine. I have never sold it or given it away——My son, if you live, you will never be a man, because you will never have possessed a gun or a horse."

Sitting Bull distrusted the American authorities to the end. They on their part never forgave him the Custer Massacre. Some years later, in 1890, the old warrior met an inglorious end, shot to death at Pine River agency in a disturbance of religious origin, on the pretext that he resisted arrest.

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WHAT peace there must have been in the Cypress Hills after the departure of these turbulent red men! The Mounted Police must have found life quiet by contrast. The traders began to reckon up their losses. Mr. Jean Louis Legaré journeyed to Washington to make his claim in person for $13,412.00 for transportation and provisions supplied to the Sioux. Some of the items are worth noting:

"To provisions, tobacco and pipes furnished Sitting Bull and followers ———

"To transportation and board for Indians from Wood Mountain to Fort Buford, at $32 per Indian ———

"To one lodge, ———, to one pony for scout ———

"To one revolver for Sitting Bull ———

"To one looking glass for Sitting Bull ———."

It is uncertain what sum, if any, Mr. Legaré received from the American Government. His claim was definitely refused in the Court of Claims. In 1882 the Canadian Government recognized his services in helping to rid the country of the alien Indians, when the Marquis of Lorne signed an order granting him $2000.00 The granting of a township of land was also suggested, but was never carried into effect.

As for the Mounted Police, in the words of one historian, "There is nothing in the whole history of the relations of whites and Indians on this continent, more creditable to the white race than the treatment accorded by the Canadian Government and the Royal North West Mounted Police to this great fugitive chief and his warriors, women and children."

Men are now heavier in proportion to their height than they were. For a stature of five feet nine inches a man should now weigh one hundred and seventy-one pounds; this is nine pounds more than the old figure.